

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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## THE LANGUAGE JESUS SPOKE.

IN LIGHT of April 28th, 1923, Major Marriott, D.S.O., gave us an interesting article on the language spoken by Jesus, a subject on which he has by long residence in the East and much study made himself an authority. He has now published a pamphlet, "Arabic the Language of Christ," setting out convincingly his reasons for believing that Jesus and his contemporaries in Palestine commonly used the Arabic speech. The pamphlet contains a list of words, found in both the New Testament and the Old, which are of Arabic origin. He has even consulted "Johannes," the learned Jew, who claims to have lived 200 years before Christ, and who communicates through Mrs. Travers Smith (Mrs. Hester Dowden). From Johannes Major Marriott obtained much assistance in his studies, and the pamphlet gives some of the information received in this way. Johannes affirmed, for instance, that Jesus spoke Arabic and not Aramaic. We cordially agree with the author regarding the tremendous significance of the opening up of "channels leading to the remote past and to the very fountains of knowledge." Included in the pamphlet are articles on "The Holy Sepulchre," and "The Church of the Spiritual Evangel of Jesus the Christ," by the Rev. J. W. Potter and Mr. Percival B. Beddow respectively. It is published at the office of "Spiritual Truth," 46, Anerley Station-road, Anerley, S.E.20, at the price of one shilling.

## NOTES BY THE WAY.

The distant hills are darkness: but  
 To-morrow brings the morrow's light;  
 This much is ours—to-day to do  
 The present right.

—ANON.

## A SOUTH AMERICAN MYSTERY.

C. V. W. T. writes:—

Readers of LIGHT who from time to time have recognised under the initials P. H. F. the thinly veiled identity of Colonel P. H. Fawcett, will be interested in an account of his latest exploration expedition, a preliminary description of which was given in the "Daily News" of January 12th. The expedition, comprising only three white men, has for its ultimate object the discovery of an ancient city which Colonel Fawcett is convinced exists in the heart of Brazil and is still inhabited. Whether this expedition, should its object be attained, will throw any light on problems of human origins and dispersal which have been discussed in LIGHT in connection with Atlantis, remains to be seen. It is particularly interesting to find that Colonel Fawcett refers to a tradition among the natives of an "ancient secret of light." Ancient stone houses which he has examined show no trace of lamp-smoke and he thinks that it is within the realm of possibility that the traditional "secret of light" is based upon actual fact. The lost city he is searching for, he believes to be still inhabited by a mysterious people who know this strange secret of light.

The reference to the mysterious light reminds us that this puzzled the Egyptian explorers because of the discovery in utterly dark caves and tombs of so much artistic work which must have been carried out in the tomb by the aid of some light which gave off no smoke, since there was no trace of any discolouration on the walls from the use of the light.

## A CONNECTING LINK.

We receive among our Press cuttings a great many controversial letters, appearing in provincial papers, which are not often worth quotation, but we think the following extract from a letter in the "Merthyr Express," by Mr. U. S. Williams, well expresses a fact in connection with the career of psychic science:—

Spiritualism is a necessity, or there is no connecting link between God and man. I can remember well when the Church argued that man had an immortal soul, but science denied it. Ultimately science proved the Church's contention, and there was much rejoicing; yet when science established a means of communication with the spirit world, the Church became its greatest enemy, although it proved for her the greatest asset to a spiritual life, and established for her the certainty of a life beyond.

Mr. Williams is perfectly right. The position he outlines can be classed among "life's little ironies."

WHEN Love speaks, the voice of all the gods  
 Makes Heaven drowsy with the harmony.  
 —SHAKESPEARE.

## SWEDENBORG.

BY SIR ARTHUR CONAN DOYLE.

When the first rays of the rising sun of spiritual knowledge fell upon the earth they illuminated the greatest and highest human mind before they shed their light on lesser men. That mountain peak of mentality was Emanuel Swedenborg, a great religious reformer and clairvoyant medium, as little understood by his own followers as ever the Christ has been.

In order fully to understand Swedenborg one would need to have a Swedenborg brain, and that is not met with once in a century. And yet by our power of comparison and our experience of facts of which Swedenborg knew nothing we can realise some part of his life more clearly than he could do himself. The object of this study is not to treat the man as a whole, but to endeavour to place him in the general scheme of psychic unfolding from which his Church in its narrowness would withhold him.

Swedenborg was a contradiction in some ways to our psychic generalisations, for it has been the habit to say that great intellect stands in the way of personal psychic experience. The clean slate is most apt for the writing of a message. Swedenborg's mind was no clean slate but was criss-crossed with every kind of exact learning which mankind is capable of acquiring. Never was there such a concentration of information. He was primarily a great mining engineer and authority on metallurgy. He was a military engineer who helped to turn the fortunes of one of the many campaigns of Charles XII. of Sweden. He was a great authority upon astronomy and physics, the author of learned works upon the tides and the determination of latitude. He was a zoologist and an anatomist. He was a financier and political economist who anticipated the conclusions of Adam Smith. Finally he was a profound Biblical student who had sucked in theology with his mother's milk, and lived in the stern Evangelical atmosphere of a Lutheran pastorate during the most impressionable years of his life. His psychic development, which occurred when he was fifty-five, in no way interfered with his mental activity, and several of his scientific pamphlets were published after that date.

With such a mind it is natural enough that he should be struck by the evidence of extra-mundane powers which comes in the way of every thoughtful man, but what is not natural is that he should himself be the medium for such powers. There is a sense in which his mentality was actually detrimental and vitiated his results and there was another in which it was to the highest degree useful. To illustrate this one has to consider the two categories into which his work may be divided.

The first is the theological. This seems to most people outside the chosen flock a useless and perilous side of his work. On the one hand he accepts the Bible as being in a very particular sense the work of God. Upon the other he contends that its true meaning is entirely different from its obvious meaning, and that it is he, and only he, who by the help of angels is able to give the true meaning. Such a claim is intolerable. The infallibility of the Pope would be a trifle compared with the infallibility of Swedenborg if such a position were admitted. The Pope is at least only infallible when giving his verdict on points of doctrine *ex cathedra* with his cardinals around him. Swedenborg's infallibility would be universal and unrestricted. Nor do his explanations in the least commend themselves to one's reason. When in order to get at the true sense of a God-given message one has to suppose that a horse signifies intellectual truth, an ass signifies scientific truth, a flame signifies improvement, and so on and on through countless symbols we seem to be in a realm of ingenious make believe, which can only be compared with the ciphers which some ingenious critics have

detected in the plays of Shakespeare. Not thus does God send His truth into the world. If such a view were accepted the Swedenborgian creed could only be the mother of a thousand heresies, and we should find ourselves back again amid the hair-splittings and the syllogisms of the mediaeval schoolmen. All great and true things are simple and intelligible. Swedenborg's theology is neither simple nor intelligible and that is its condemnation.

When, however, we get behind his tiresome exegesis of the Scriptures, where everything means something different from what it obviously means, and when we get at some of the general results of his teaching, they are not inharmonious with liberal modern thought or with the teaching which has been received from the other side since spiritual communications became open. Thus, the general proposition that this world is a laboratory of souls, a forcing-ground where the material refines out the spiritual, is not to be disputed. He rejects the trinity in its ordinary sense, but rebuilds it in some extraordinary sense which would be equally objectionable to a Unitarian. He admits that every system has its divine purpose and that virtue is not confined to Christianity. He agrees with the Spiritualist Church in seeking the true meaning of Christ's life in its power as an example, and he rejects atonement and original sin. He sees the root of all evil in selfishness, yet he admits that a healthy egoism, as Hegel called it, is essential. In sexual matters his theories are liberal to the verge of laxity. A Church he considered an absolute necessity, as if no individual could arrange his own dealings with his Creator. Altogether, it is such a jumble of ideas poured forth at such length in so many great Latin volumes, and expressed in so obscure a style, that every independent interpreter of it would be liable to found a new religion of his own. Not in that direction does the worth of Swedenborg lie.

That worth is really to be found in his psychic powers and in his psychic information, which would have been just as valuable had no word of theology ever come from his pen. It is these powers and that information to which we will now turn.

Even as a lad young Swedenborg had visionary moments, but the extremely practical and energetic manhood which followed submerged that more delicate side of his nature. It came occasionally to the surface, however, all through his life, and several instances have been put upon record which show that he possessed those powers which are usually called "travelling clairvoyance," where the soul appears to leave the body, to acquire information at a distance, and to return with news of what is occurring elsewhere. It is a not uncommon attribute of mediums, and can be matched by a thousand examples among Spiritualistic sensitives, but it is rare in people of intellect, and rare also when accompanied by an apparently normal state of the body while the phenomenon is proceeding. Thus, in the oft-quoted example of Gothenburg, where the seer observed and reported on a fire in Stockholm, 300 miles away, with perfect accuracy, he was at a dinner-party with sixteen guests who made valuable witnesses. The story was investigated by no less a person than the philosopher Kant, who was a contemporary and in a sense a compatriot, for Pomerania at that time belonged to Sweden.

These occasional incidents were, however, merely the signs of latent powers which came to full fruition quite suddenly in London in April of the year 1743. It may be remarked that though the seer was of a good Swedish family and was elevated to the Swedish nobility, it was none the less in London that his chief books were published, that his illumination was begun and finally that he died and was buried. From the day of his first vision he continued until his death, twenty-seven years later, to be in constant touch with the other world: "The same night the world of spirits, hell and heaven, were convincingly opened to me, where I found many persons of my acquaintance of all conditions. Thereafter the Lord daily opened the eyes of my spirit to see in perfect wakefulness what was

going on in the other world, and to converse, broad-awake with angels and spirits."

In his first vision Swedenborg speaks of "a kind of vapour steaming from the pores of his body. It was a most visible watery vapour and fell downwards to the ground upon the carpet." This is a close description of that ectoplasm which we have found to be the basis of all physical phenomena. The substance has also been called "ideoplasm," because it takes on in an instant any shape with which it is impressed by the spirit. In this case it changed, according to his account, into vermin, which was a sign from his Guardian that they disapproved of his diet, and was accompanied by a clairaudient warning that he must be more careful in that respect.

What can the world make of such a narrative? They may say that the man was mad, but his life in the years which followed showed no signs of mental weakness. Or they might say that he lied. But he was a man who was famed for his punctilious veracity. His friend Cuno, a banker of Amsterdam, said of him. "When he gazed upon me with his smiling blue eyes it was as if truth itself was speaking from them." Was he, then, self-deluded and honestly mistaken? We have, rather, to face the fact that in the main the spiritual observations which he made have been confirmed and extended since his time by innumerable psychic observers. The true verdict is that he was the first and in many ways the parent of the whole line of mediums, that he was subject to all the errors as well as to the privileges which mediumship brings, that only by the study of mediumship can his powers be really understood, and that in endeavouring to separate him from Spiritualism his New Church has shown a complete misapprehension of his gifts, and of their true place in the general scheme of Nature. As a great pioneer of the Spiritual movement his position is both intelligible and glorious. As an isolated figure with incomprehensible powers there is no place for him in any broad comprehensive scheme of religious thought.

It is interesting to note that he considers his powers to be intimately connected with a system of respiration. Air and ether being all around us, it is as if some men could breathe more ether and less air and so attain a more etheric state. This, no doubt, is a crude and clumsy way of putting it, but some such idea runs through the work of many schools of psychic thought. Laurence Oliphant, who had no obvious connection with Swedenborg, wrote his book, "Sympneumata," in order to explain it. The Indian system of Yoga depends upon the same idea. But anyone who has seen an ordinary medium go into trance is aware of the peculiar hissing intakes with which the process begins and the deep expirations with which it ends. A fruitful field of study lies there for the Science of the future. Here, as in other psychic matters, caution is needed. The present writer has known several cases where tragic results have followed upon an ignorant use of deep-breathing psychic exercises. Spiritual, like electrical, power has its allotted use, but needs some knowledge and caution in handling.

Swedenborg sums up the matter by saying that when he communed with spirits he would for an hour at a time hardly draw a breath, "taking in only enough air to serve as a supply to his thoughts." Apart from this peculiarity of respiration Swedenborg seems to have been normal during his visions, though he naturally preferred to be secluded at such times. He seems to have been privileged to examine the other world through several of its spheres, and though his theological habit of mind may have tinged his descriptions, on the other hand the vast range of his material knowledge gave him unusual powers of observation and comparison. Let us see what the main facts were which he brought back from his numerous journeys, and how far they coincide with those which have been obtained since his day by psychic methods.

(To be continued.)

## FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

V.—VICTORIEN SARDOU, THE DRAMATIST.

Victorien Sardou, who died in 1908 and was therefore the contemporary of all of us but the quite young, began life as a medical student, though he finished it as a great dramatist and a member of the French Academy. He it was who wrote "La Tosca" for Sarah Bernhardt, and "Robespierre" for Irving. But it is with his artistic mediumship that this paper is concerned, for it illustrates very strikingly the capricious and uncontrollable character of that mysterious endowment.

When Sardou was first attracted, about the age of twenty-six, to the new movement inaugurated by Allan Kardec, he found to his vexation that the moment he entered a circle or séance room, in spite of his entirely friendly attitude and very earnest desire to witness something for himself, all phenomena at once ceased, and were resumed as soon as he left! In spite of this unpromising beginning he persevered, and the "anti-medium" as he calls himself, actually became a very good medium who "had seen everything"; who had roses fall on his MS. as he sat at his desk in full daylight, music produced on his piano by unseen hands, and more especially was indulged with automatic drawing and writing through a spirit claiming to be Bernard Palissy—not that Sardou believed him, however, but he could certainly draw. The pictures produced are a complete contrast to those of either Desmoulin or Hélène Smith. Whereas with the first, crayons were used, and the second painted in oils, often with her finger-tips, on wooden panels, Sardou used only sheets of paper and a pen, except on one occasion, when he used a graving tool on a sheet of copper. And similarly the subject-matter of the three was in absolute contrast. A friend of his says of the portfolio-full which the "maitre" displayed to him:—

His mediumistic drawings are perfect marvels of the designer's art, so strangely intricate that some of the greatest draughtsmen of the day have declared their incapacity to produce anything so elaborate in less than a fortnight's hard work, and Monsieur Sardou drew them in less than two hours' time, starting at the four cardinal points of the paper, and bringing the different parts into a perfectly-designed whole, without even looking at the sheet before him.

This is one of the strangest features of automatic drawing, that designs, perfectly symmetrical and sometimes repeated over a whole sheet, will be begun from one corner and drawn with the accuracy which only instruments would give in the normal way. But to continue with Sardou's collection of "the most fantastic, weird and wonderful drawings I have ever seen. Nothing can describe them. There is the house of Zoroaster, all in flaming stars and fiery elements; there is the house of Swedenborg; and, most strange of all, there is the house of Mozart, drawn in tiny crotchets, quavers, *clé de sols*, and *clé de fas*, in most intricate and marvellous designs, symmetrical and yet diverse. . . . All these abodes are supposed to be situated in Jupiter. M. Sardou believes them to be purely symbolical." It seems likely, for the Animals' Quarters "chez Zoroaster" is a sort of walled garden where the oddest little imps, half men but with snouted heads and up-standing ears, are seated in garden chairs, or in swings and airy hammocks, climbing, flying, playing, and even drinking together. Fantastic is the only word for the whole thing. And the drawing of Mozart's house had caused the spirit-driven artist to set forth, protesting, under a large umbrella one night, to look for an extra-size in drawing paper in a place where he knew no stationer's to be. There was a wholesale paper-merchant's, however, whose small door-plate he found at last, and got what was required. Back at home, pen in hand, "Bernard" wrote, "Didn't I tell you so?"

It all went, and by the time Sardou was sixty-six, he had no more mediumship than forty years before. But there was a reason. He tells the tale:

This is what happened: I had been writing when suddenly my pen was split up into matchwood in my hand. I took up another and yet another pen with the same result. Then with a fourth pen I managed to write these words: "We shall never return to you. We have convinced you; that is enough. You have other work to do. Do it well. Good-bye."

He did the other work and did it well, for he put the first serious Spiritualist drama on the stage, with Sarah Bernhardt in the leading rôle. If the Spiritualists of Paris had stood by him it would not have been a financial loss; in America it was a success. One English Spiritualist accused him of having artificial raps in the stage séance! "Why did the writer not send me a spirit in order to make the business more easy?" asked Sardou, in a letter printed in LIGHT (1897). It was a deserved retort.

## M. CAMILLE FLAMMARION AND HUMAN SURVIVAL.

BY THE REV. WALTER WYNN.

I have just finished reading "Survival" with delight and pleasure, mixed with regret that M. Camille Flammarion should have committed himself to certain statements for which he has not the least proof. This is the latest evidence in support of a fact that could be easily established, that when a great mind wanders outside the realm for which he is qualified, he goes hopelessly astray. If I made statements about astronomy that—to use the mildest expression—were incorrect, what would our noble French scientist say? It is only a love of fact and truth that prompts me to ask for your space to challenge absolutely and *in toto* some of M. Camille Flammarion's statements, and he is too great a man to take offence at any correction tendered with admiration and respect. He was my first teacher in matters astronomical, but his contribution to "Survival" proves that if a gifted scientist of the first rank can unconsciously injure the Spiritualist movement, we must learn to bear with lesser men. My only claim to be heard as a Christian Spiritualist is that I have given my life to study one book—the Bible.

I will quote what M. Camille Flammarion says as it appears on pp. 60-73, and briefly reply to each point:—

(1) Moses "does not speak at all of another life, there is not a single word in the Pentateuch to confirm this doctrine."

I am glad this assumes the Mosaic authorship of the first five books of the Bible, but I regret that if M. Camille Flammarion has read them, he must have done so with what Carlyle would call, very rudely, of course, "his eyes out." M. Camille Flammarion is not alone by any means. Strange to say, I have just finished reading "Genesis," and been charmed with its concise and thrilling proofs of another world intimately related to this one. The evidences increase to the point of completeness by the time the fifth book is mastered. How is it that when some very capable minds read the Bible they fail to draw obvious logical inferences? I ask M. Camille Flammarion, to whom I am indebted for a very kind reference to "Rupert Lives," to turn to the following, and *think about them*. Moses wrote them. At least, every Jew believes he did. *Genesis* xvi., 7; xvi., 9; xix., 1; xix., 15; xxi., 17; xxii., 11; xxii., 15; xxiv., 7; xxiv., 40; xxviii., 12; xxxi., 11; xxxii., 1; xlvi., 16; *Exodus*, iii., 2; xiv., 19; xxiii., 20; xxiii., 23; xxxii., 34; xxxiii., 2; *Numbers*, xx., 16; xxii., 22; xxii., 23; xxii., 24; xxii., 26; xxii., 31; xxii., 32; xxii., 34; xxii., 35—need I go on? The books are saturated with proofs. The word "angel" in Hebrew and Greek simply means messenger. But even where no such word occurs in the five books, the logical inferences from their other contents are indisputable that the mind and life of Moses were full of evidences of the life after death. What was the elaborate symbolism of *Leviticus* intended for? The purification of the soul. What does such a story as that concerning Joseph mean, if not an *intervening Providence*? A hundred other questions could be addressed to M. Camille Flammarion. I beg respectfully to assure him that the Bible is the most up-to-date book in the world.

(2) "Joshua, Judges, Kings and Chronicles, and even Job himself, are also materialistic."

Indeed? Kindly read: *Judges*, ii., 1; ii., 4; v., 23; vi., 11; vi., 12; vi., 20; vi., 21; vi., 22; xiii., 3; xiii., 6; xiii., 9; xiii., 13; xiii., 15; xiii., 16; xiii., 17; xiii., 18; xiii., 20; xiii., 21. Need I go on? M. Camille Flammarion says in a note (p. 60): "It would seem that the Jews were only attracted by material interests." Indeed? It does not seem so to vast numbers of other people. *Joshua* is full of direct voice messages from the Other World. *Kings* and *Chronicles* leave an impression on my mind that there must be another world, and inhabited, too! The records are so phenomenal. I. *Kings*: xiii., 18; xix., 5; xix., 7; II. *Kings*: i., 3; i., 15; xix., 35; I. *Chronicles*: xxi., 12; xxi., 15; xxi., 16; xxi., 18; xxi., 20; xxi., 27; xxi., 30. II. *Chronicles*: xxxii., 21. *Job*: iv., 18. Need I go on? And Job said at last that *once he had heard only by the hearing of the ear, but now his eye saw!*

(3) "The Psalms, Proverbs and Ecclesiastes are on a slightly higher level."

The last two are infinitely lower as far as a future life is concerned, although Solomon seemed to get daylight at last, but the Psalms are incomparably higher in a dozen passages.

(4) "And the witch brought food" (p. 64).

This is probably a quotation from the French translation of the story of the Woman at Endor. I am sorry, however, that the word *witch* should appear in "Survival." The same word for *woman* is used for her as for the Mother of Jesus. I have already dealt fully elsewhere with this important matter.

(5) Josephus "does not say a word of Jesus Christ (the passage where He is mentioned having been interpolated by a copyist)."

(Continued at the foot of next column.)

## THE QUEEN'S HALL MEETING.

MR. HANNEN SWAFFER AND THE "MORNING POST."

The "Morning Post" of the 23rd ult. contained a leader dealing with Mr. Hannen Swaffer and his recent address at the Queen's Hall. It is critical, satirical and humorous. As an example of its spirit we may quote the following:—

Lord Northcliffe, with all his faults, was a robust and patriotic Englishman; he had no use for the League of Nations, or for Socialism, or for Bolshevism, or for any other imposture after he had found it out.

In the "Morning Post" of the following day there appeared a long letter from Mr. Swaffer pointing out that the journal's comments on his speech at the Queen's Hall were apparently based on the very inaccurate report which appeared in the "Morning Post" the morning after his speech. Instancing the inaccuracies, Mr. Swaffer proceeds:—

For instance, you make me say: "One day after his death a most astonishing message came from him (Lord Northcliffe) to me. I heard it at the house of Dennis Bradley. All sorts of distinguished people were present—Signor Marconi, the Marchioness of Crewe, William Archer, Carrara Jones, all of them men and women of distinction."

I did not mention the Marchioness of Crewe in my speech. I merely said that at one of the séances held in Mr. Bradley's house, during the visit of Valiantine, the American medium, Lady Grey was present. I know, as an old reporter, that, in shorthand, the outlines of the words "Grey" and "Crewe" are distinguished only by the thickness of a line. But this was a little too thick.

I know, too, that in a newspaper which circulates so much in the highest ranks of Society, you are apt to put in the exact title, even if the wrong name be given.

Just as I did not say I sat with the Marchioness of Crewe, so I did not say that I had sat "with Signor Marconi."

When I met the distinguished Italian last Wednesday night in the Savoy Hotel, I said, "By the way, Marconi, if you read in the 'Morning Post' that I said I have sat with you at a séance, I want you to understand that I did not say it."

"Don't worry," he replied. "I should be honoured to sit with you at any séance."

Nor have I ever sat with William Archer; nor did I say so.

As for "Carrara Jones," I suppose this is a Black Cat sort of reference to my friend, Caradoc Evans, although I did not say I had sat with him.

There are in your report at least six other gross inaccuracies. Two or three anecdotes I told are made absolutely pointless.

One of the troubles about Spiritualistic inquiries is that, when they are reported they are often wrongly reported; and an even greater trouble is that, except in such fair-minded journals as your own, no person who has expressed any opinion about Spiritualism, unless it be one bitterly opposed to it, is allowed the right to reply.

Your leading article deals most humorously with several things I did refer to, including the fact that Lord Northcliffe objected to too many advertisements. I read, at the meeting, one of his criticisms of the "Daily Mail" proving this. Indeed, I gave proof of every one of his characteristics as revealed to me in the communications I have recently received through various mediums.

Mr. Swaffer, continuing, protests against the statement that the name and memory of Lord Northcliffe were "exploited." He says:—

Believe me, I would do nothing which would sully the reputation of a man whom I shall always hold in the highest esteem and to have known whom I shall always regard as the greatest privilege of my life.

Not one word was said by me which could offend any of his relatives, any of his friends.

(Continued from previous column.)

Who says so? Where is the proof?

(6) "Jesus belonged to the sect of the Essenes."

Who says He did? He made a bad member, if this is true. The Essenes were very abstemious; faithful to vows; shrank from sinners, scorned the ills of the earth; never spoke against rulers; never ate meat, etc. What a bad Essene Jesus was—if M. Camille Flammarion is right (see p. 71). One is inclined to use strong language, but let it pass.

Other statements made call for denial, but your space and my time forbid. I will only add that it is such veiled attacks on Christ and the Bible that make it impossible for sincere Christian believers to agree with such propaganda.

## LETTERS TO THE EDITOR.

## CURRENT ITEMS.

## PSYCHIC PHOTOGRAPHY.

SIR,—Under the heading of "Suggestive Facts for Investigators of 'Psychic Photography,'" there was published on page 27 of *LIGHT* of January 17th a note concerning the case where a picture of the murderer Angerstein, the perpetrator of the so-called "Siegen massacre," was said to have been *photographed* on the eyes of the victim, by persons examining the corpse.

I am the more inclined to believe the possibility of this, in that I am able to adduce a far more interesting and quite as well attested case from France.

Before giving the details, however, I would remark that the image must have been *preserved in or on the glassy cornea at the front of the eye, and not on the retina*, where it would have been quite impossible to photograph it; as impossible as it would be to photograph an image on a plate in a camera by directing one's own camera towards the lens of the other one (an optical feat which nobody has yet done).

Now for the other case. It "concerns a horse, and was communicated to the International Spiritualist Congress at Liège in August, 1923, by M. Jules Thiébaud, a member of the Psychological Research Society of Nancy (Lorraine) and author of a well-known book on the subject called "L'ami Disparu." The event was confirmed by the testimony of two veterinary surgeons, who gave attestations which have been published in the French review "Psychica."

On the cornea of the eye of a horse, which had just died from anemia and heart disease, at the age of six years, was observed the image of a human head which was recognised as that of Mlle. Laurent, daughter of the local school-master, who lived opposite the stable. The luxuriant hair and light-coloured blouse of the young woman in question were distinctly characteristic of her. But as she had left the commune of Vilosnes, near Verdun (the locality spoken of) in 1908 and the horse died in 1914 at the age of six years, *the latter had never seen her*; but it was recalled that *the mare which had given birth to this horse was always dangerously restless whenever she met the young lady* (Mlle. Laurent).

It is supposed that this emotional state (phobia) must have reacted on the foal before birth and created an ideoplastic image analogous to the case of the kittens born at Nice, which was reported in the "Revue Metapsychique" for January-February, 1922. [In this latter case the large black figures impressed on certain sacks of flour in a bakery store-room and in front of which the mother of the kittens was in the habit of intently watching for mice, were found clearly printed on the light-coloured under-side of the said kittens.]

In these two latter cases we have therefore different instances of so-called "birth-marks"; but that of the horse given above is especially interesting because of its similarity to the German murder case, in that the impression was localised in the eye.

This phenomenon may perhaps be compared to that of an image impressed on a watch or clock glass, and which was reported in "Nature" at the time under the title of "A Strange Photograph on Glass."

It is not stated in either of the two cases of "eye photographs" whether the impression was found on one eye only, or on both, nor how, exactly, the photograph was obtained, in reproduction of the eye print. This cannot have been easy, on account of the smallness of the image, and its position, especially in the case of a dead horse.—Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauze, Deux Sevres, France.

## PSYCHIC BOOKS.

SIR,—Every enterprise directed to the spread of Psychic knowledge is to be welcomed, and the new "Psychic Book Shop," announced by Sir A. Conan-Doyle, will no doubt be of great value in that "educated West End" to which, perhaps, it will chiefly appeal.

But it would be a pity, I think, if the less pretentious, and sometimes struggling efforts on similar lines, should be either ignored, or for lack of knowledge of them, be in danger of being over-looked. A number of societies in London have book-stalls—London Central has just (with, for the first time, suitable conveniences) established an exceptionally well-stocked one. And there are already a number of individual efforts along similar lines, run for the most part in quite modest ways, and denied expansion by want of backing, and also largely for want of publicity.

I mention only one such, though there are others. I refer to Mrs. Ethel Knott's modest, but valuable "Open Door" Book Shop and Library at 55, Fulwood House, Holborn (Tube Station). Here many of the latest psychic books are available, both for purchase, and also for reading, on payment of a penny or two.—Yours, etc.,

H. J. OSBOEN.

Mrs. Phelps, a South African lady, who is conducting a series of addresses on Spiritualistic subjects in this country, commences a five weeks' campaign in several of the big cities in Scotland in the coming week.

The Rev. W. Bickle Haynes, speaking at the Birmingham Town Hall, to a gathering of Christian Spiritualists, pointed out that while Christianity was the greatest instrument for righteousness, to-day, Spiritualism was a necessary basis for Christianity.

The "Daily Chronicle" echoes the changed public opinion on Spiritualism, and states that, although a portion of the phenomena may be due to fraud, there are certain well-defined phenomena which are above suspicion, and are inexplicable by known laws.

"The Present Relations of Science and the Christian Faith" was the subject of the Murtle Lecture, at Marischal College, Aberdeen, by the Bishop of Birmingham. Taking the modern view, he claimed that the facts of science must be recognised, and that the tenets of religion fitted in with these facts, if looked at from a proper point of view.

The Rev. W. A. Reid, a member of the Glasgow S.P.R., lecturing at the Music Hall, Aberdeen, on "Christianity and Spiritualism," said that having studied the matter for 15 years in many lands, and having examined the evidence, he was absolutely satisfied that there were genuine phenomena in these days, which substantiated similar phenomena in the Bible.

Another prosecution by the police for fortune-telling was brought at Lambeth Police Court, when the medium, Clara Irwin, was fined £10 and five guineas costs. According to the newspaper account the prosecution was undertaken on the strength of an anonymous letter, and resulted in the usual visits from disguised policemen. Whatever the facts, these methods do not add to the dignity of the law.

Mr. G. K. Chesterton, at the annual debate of University College, Exeter, speaking on the motion, "That an interest in the growth of Spiritualism is to be deplored," disguised his want of knowledge of the subject under discussion by a series of witty remarks which led nowhere. When a vote was taken the fact of a minority as high as 57 against the motion showed the amount of interest in the subject, even in such a hotbed of Churchism as Exeter.

The Church of the Seven Principles at Eltham is making good progress, and the local journal, the "Eltham District Times," of the 30th ult., gave very full accounts of a debate held on Tuesday, the 27th, between Mr. H. D. Woolley, representing orthodox Christianity, and Mr. Boddington, representing Spiritualism, with Alderman Berry in the chair; and an address by the Rev. G. Vale Owen, on the 28th, when Mr. F. Frampton, President of the Church of the Seven Principles, was in the chair.

## DAYS OF TRANSITION.

Still into the witches' cauldron the nations are being tossed. The brew is bubbling, but it will not yet boil over. The roar of the battlefield has died down, and been succeeded by a pious peace. Some stupendous force is still throwing into the world's crucible the body and soul of Europe.

Perhaps some such drastic convulsion is still required in the scheme of spiritual evolution to quicken the sluggish indifference of Demos. How much do we realise of the devastating cataclysm passing over us? Is it wonderful that the mystic hears the echo of far away voices ringing out of illimitable time?

There are now a vast number of persons who believe that the evolution of nations is not left to chance. There is guidance and direction under the supremacy of the Great Creative Power. Those who guide are called the Masters of wisdom. They are those whom St. Paul speaks of as Angels, Principalities and Powers. They are living men who have, through aeons of earthly experience, arrived at exalted heights of spirituality. They are true adepts who have become so by mastering the Divine laws of the universe.

—From "Phantoms of the Dawn," by VIOLET TWEEDALE.

## LIGHT.

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## MEDIUMSHIP AND THE LAW.

We are gratified to observe that Mr. E. P. Hewitt, K.C., LL.D., is the author of a cogent article on this question in the "Referee" of the 25th ulto. It is a matter which has frequently been dealt with in the same vein by writers in LIGHT—some of them likewise lawyers. We think especially of the late Dr. Ellis Powell, who gave us so much destructive criticism of what he called the "barbaric legislation" under which mediums, clairvoyants and other possessors of psychic gifts are still persecuted.

Mr. Hewitt calls attention to the grotesque anomaly represented by the fact that while some of the most learned and able men in the country are making careful investigations into psychic phenomena and are convinced, for the most part, of their genuineness, the mediums—who are essential to the investigations being effectually carried out—are liable to be seized, brought before a police court, and fined, or, with every indignity, thrown into prison.

Mr. Hewitt well emphasises the fact that the existing legislation on this subject is substantially a repetition of the legislation of the Middle Ages. As Dr. Powell pointed out, the Witchcraft Act of 1736 followed previous Acts which were actually based upon the idea of witchcraft and sorcery as real things to be put down by legal pains and penalties. The last and still-existent Statute, that of 1736, however, represented a complete *volte face*, for it treated all the supposed diabolism as being the outcome of ignorant superstition; and its penalties were aimed at those persons who pretended that these things actually existed and who claim to be able to converse with unseen and diabolical agencies.

Having described the character of the Witchcraft Act, Mr. Hewitt goes on to say, and he is perfectly correct in his contention (which need not of course be limited to palmistry):—

It appears clear, therefore, that the Statute, fairly read, has no relation to modern Spiritualism, or to mediums, who, without witchcraft, sorcery, enchantment, or conjuration, honestly endeavour to read the lines of the hand.

As to the Vagrancy Act of 1824, Mr. Hewitt reviews the purpose of the Act and finds, as several previous lawyers interested in Spiritualism have found, that it is not an Act which was intended to apply to Spiritualist mediums or to anyone having no intention to deceive. Unhappily (as he points out) the whole purpose of the Act has been distorted by some of those who administer it, for it was held by the Divisional Court, in a comparatively recent case, that a person telling fortunes, however honestly, commits an offence within the Statute.

To quote again from Mr. Hewitt's article:—

This state of the law calls for prompt reform. That ancient survival, the Witchcraft Act, 1736, should be repealed; and the words of the Vagrancy Act, 1824 . . . under which sincere and earnest mediums are liable—according to judicial decision—to be dealt with as "rogues and vagabonds" should be expunged from the Statute Book.

This, of course, would not save fraudulent persons trading in spurious mediumship from being punished by the Common Law, independently of any Statute.

Such an alteration of these Statutes as that for which Mr. Hewitt appeals is to-day a crying demand. It is supported by several lawyers of repute. Surely so moderate and reasonable a reform could only be opposed by the blindest bigotry and the most obstinate prejudice.

## "THE RETURN OF LORD NORTHCLIFFE."

Mr. Hannen Swaffer's address at the Queen's Hall has, we see, led to much splutter and fume in some of the newspapers. The writers of the attacks, which in a few cases are clearly animated by prejudice, are obviously judging the matter from a very shallow acquaintance with it. Pre-conception and prepossession are very conspicuous in the diatribes.

It is very improbable that Lord Northcliffe should return in such circumstances? Yes: some facts have a considerable appearance of improbability. We could mention many facts of life which would seem preposterous if they were only advanced as theories, but they are facts and as such we accept them, although we might be puzzled to explain why and how they occur.

Lord Northcliffe would not be likely to have said such and such a thing? No, but that projected personality which manifested itself as Northcliffe did actually say those things. Some of them were clearly designed to produce evidence of the personality as it was known on earth. It is the common-place things which are needed to establish identity. Even between two men, one of whom is endeavouring to prove his disputed identity over the telephone, the proofs may be trifling in themselves although immensely important as evidence.

We find it significant to observe that in much of the criticism of Spiritualists and Spiritualism the facts are ignored. We admit that to the novice and the uninstructed observer, many of the things that are reported to have been done and said by returning spirits awaken annoyance and a militant scepticism. They are so unlikely; they are sometimes so opposed to our human standards and our views of what ought and what ought not to have happened; we even hear them denounced as "contrary to the laws of nature." We are not so bold as to claim to know what the laws of nature are, but we do know that certain things happen and we assume that as facts they must needs be in accordance with these laws. After all it is not simply a question of the return of Lord Northcliffe. There are others—many of them—who have proved their identity to the satisfaction of critical Spiritualists—and, after all, Spiritualists are the real scientists of the subject. Let us stick to the facts and we shall not go far wrong.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

In the course of a letter on the Abrams' Box in the "Times" of 26th ult., the Rev. F. R. Dickinson, of St. Jude's Vicarage, Herne Hill, said:—

I am not a scientist, and am quite ignorant of the technical details of the Box, but I have personal knowledge of the treatment in a number of cases, and there can be no doubt that the curvature element is very strong. Since the Committee have reported that there is "something in it," we are thankfully able to dismiss the idea, if we ever had it, of faith and credulity, but we cannot do away with the really amazing results that already exist, and that are being added to every day. It is to be hoped, therefore, that experts, when investigating the Box, will not ignore the treatment that is going on.

Sir Oliver Lodge, the new President of the Radio Society of Great Britain, made an important pronouncement in the course of his recent Presidential Address on "Matter and Radiation." We take the following extracts from the report of his address in the "Daily News":—

"What is it," he asked, "that stimulates the nerves of the eye? I believe it is the electrons that are thrown off by the atoms with considerable violence. What the nerves feel is the shock of the ejected electron which strikes them with the speed of some thousand miles a second.

"This is the theory of vision which is in process of being born. Light, as it were, pulls the trigger, stimulates the atoms which emit electrons.

"It is a problem which must be worked out by physicists and physiologists together.

"The eye is thus like a receiving instrument for detecting radio waves of extremely short wave length.

"It was the first wireless receiving instrument used by man, and by most of the animals."

He turned to his theory of the ether, and to the modern discoveries that matter and energy are the same.

"There is conservation of energy," he said. "There is no conservation of matter nowadays. Matter can change into energy. The two things are turning out to be one. Matter is built up of electric units, which are energy.

"The ultimate unification to which I look forward is to the ether, and nothing but ether, in different forms of motion."

In an interview given after his address to a representative of the journal, Sir Oliver Lodge is reported as saying:—

"There is a great deal of evidence for telepathy as a fact of experience, although there are still some scientific men who doubt it, mainly because, I think, they have not had sufficient experience of it. Anyone, too, who considers that mind is limited to brain will find great difficulty in admitting telepathic action, because it is not at all likely to go on between two brains.

"There is no reason for assuming that the brain acts as a telegraphic instrument emitting waves into the ether which another brain can receive. If there is such a process it has never been proven.

"In my judgment, mind and brain have to be distinguished just as much as a musician has to be distinguished from the organ or violin upon which he plays. The brain is the instrument of the mind, and whether minds can communicate with each other, not through the brain but in some more direct fashion, is just a question of evidence.

"The evidence has been accumulating for years; I myself became convinced of the fact in 1884. The first to be convinced was Sir William Barrett, who is still living.

"Meanwhile, the evidence has gone on accumulating, and although we have no theory about it the fact is certain."

Sir Oliver Lodge's address above referred to has been the theme of much respectful and sympathetic comment in the newspapers. We take the following from a leader in the "Daily News":—

In the course of his remarks Sir Oliver Lodge observed that everything in the universe will be ultimately intelligible, however complicated and hopeless it may appear at the present time. No doubt the mechanism and imagination will one day be revealed to us. Meanwhile, next to the creation of man himself, nothing is more wonderful than the birth of an idea. Within ourselves is the key to all the mysteries of the universe. The visions of gifted men are not dreams, but descriptions of realities—vague

sometimes, but never false. It is for others to pay heed to these visions and to lose no time in taking up the burden of proof.

The "Bristol Evening News" lately contained a sensational article dealing with an amazing Bristol séance. It is entitled, "Voices from Empty Darkness," and gives an account of some direct voice séances, the medium being Mr. Richard E. Pugh, of South Wales. Direct writing was obtained as well as the direct voice, and the journal gives a full detailed account of the "miraculous happenings," which, however, are familiar enough to seasoned Spiritualists. It seems to have made a tremendous impression on the Special Commissioner of the journal, who observes that "the Spiritualists have any amount of instances with which they endeavour to prove the truth of their belief." We further learn that "during his inquiries, our Special Commissioner has been confronted with a score or more of such instances." As the writer of the account remarks, "the whole thing sounds fantastic and vastly improbable," but he pleads that before laughing or judging, we should remember that nothing is improbable in a world of endless possibilities, and he winds up with the ancient tag, "There are more things in heaven and earth, Horatio, etc."

The "Times" of the 27th ult. contains a letter from Sir William Barrett, in reply to a previous letter from Sir Bryan Donkin, on "Thought Transference." The following are excerpts from the letter:—

Neither Sir Bryan nor Sir Ray can deny the authority of one of the most eminent physiologists in Europe, Professor Charles Richet, who has given many years to a painstaking experimental investigation of the evidence for telepathy. Critically discussing this evidence, Professor Richet concludes, from his own, as well as from our English investigations, that the results "have been so carefully observed and with such scrupulous exactitude that doubt is impossible." ("Thirty Years of Psychical Research," Eng. Ed., p. 134.)

No more striking instances of telepathy can be found than those given in the S.P.R. report on Thought Transference. The Committee quote a series of successes with the Creery children, "when the things selected were divulged to none of them," and the Committee "took every precaution that no indication, however slight, should reach the child," who was recalled to the room after, e.g., a playing card had been chosen by the Committee at random from a pack, silently looked at, and then concealed. In one case the Committee state "five cards running were named correctly on a first trial; the odds against this happening by chance once in this series were considerably over a million to one." Other batches of success also occurred with cards and names, "so that taken altogether the adverse odds were over 142 millions to one." ("Proceedings S.P.R.," Vol. 1, p. 27.) Professor H. Sidgwick, who took part in some of these early experiments, has well remarked that if the Creerys were tricksters throughout, then the investigators "must either have been idiots or one of them in the trick." Hundreds of later experiments with other percipients, conducted by other critical observers—who started as sceptics—have confirmed this evidence.

## THE TRANSITION OF MRS. KNIGHT-MCLELLAN.

From the "Harbinger of Light" we learn that one of the best-known and most highly-respected mediums in Melbourne, Mrs. Knight-McLellan, passed away on the 2nd of December.

Mrs. Knight-McLellan was born in London in 1848 and showed the possession of psychic powers from an early age. She went to Australia in the early 'sixties, her father, Mr. Walworth, having previously gone to Melbourne to prepare a home for his wife and children, who followed him there.

Mrs. Knight-McLellan was of a highly sympathetic disposition and unimpeachable character. Her mediumship was of the highest order and she did an immense amount of good work during her life-time. We met her during her visit to London some fifteen years ago and then received the most convincing evidence of the reality of her mediumship, gaining some of the best proof of identity of the communicators—one of them the late Mr. Edmund Dawson Rogers, founder and one of the first editors of LIGHT.

The loss to Australian Spiritualism of a medium and worker of such fine quality and high character will be severely felt, but we cordially concur in the sentiments expressed by the "Harbinger of Light" that her memory will live as an inspiration to others and her services to the movement in Australia—extending over a period of more than thirty years—will long be treasured in the annals of the movement.

## MR. MALCOLM BIRD AND THE MEDIUMSHIP OF "MARGERY."

We take the following from the "Cleveland Plaindealer" of 15th ulto. The fact of Mr. Malcolm Bird's judgment on the mediumship of "Margery" may be regarded as having infinitely more weight than the wild vapourings of Houdini, whose qualifications to pronounce a verdict are of the scantiest:—

### EDITOR LECTURES ON MEDIUMS AT AMASA STONE CHAPEL.

Many of the spirits supposed to talk in the dim, tense atmosphere of mediums' rooms lost their shrouds at Amasa Stone chapel of Western Reserve university last night (January 14th, 1925).

J. Malcolm Bird, Editor of the "Scientific American" and Chairman of its Committee on Psychic Investigation, talked on mediumistic frauds he had known.

"Margery is genuine," he said of the Boston medium over whom the committee of five investigators is hopelessly deadlocked.

He told of the scientific tests in which she had closed electrical contacts that experts had prepared. The force applied was not one of physical contact, but one of unexplained origin outside all known fields of power, he said.

Houdini, one of the committee, has pronounced her a fraud.

"But on insufficient grounds," said Bird.

Some cases of psychic information gained from "spirits" were explained as genuine telepathic reading mistaken for the other.

"Most of the so-called spirits are clever mediums or their accomplices," Bird said. He told of one who came from Chicago.

"Her daughter held the hands of the person brought near the materialised ghost. But one unbeliever was able to take a bite at the figure. It yelled in the medium's natural voice and turned into an angry woman."

## SIGNS IN THE SKY.

### AN INDIAN PHENOMENON.

Mrs. D. N. Dean, of Kullakamby, Nilgiris, South India, kindly forwards us a cutting from the "Madras Mail," of December 27th, 1924, containing the following curious report:—

A Kottayam correspondent writes: "The following event was seen in the sky a few days ago. It will rouse the interest of the whole Christian world, and attract the attention of a still larger number of readers. It is wonderful and sensational, but it may seem incredible. The witnesses consisted of some simple country folk in several villages of Central Travancore. We have, now in our midst, the followers of certain religious sects from America and elsewhere, who in proclaiming the advent of the Lord Jesus Christ, do not hesitate to fix the date of which 'knoweth no man, not the angels of heaven, but my Father only.' So I had first to make myself sure that the 'vision' was a reality, and not an illusion, before publicity was given to it. It was one Sunday, and the time about 3 o'clock in the afternoon. The sky was clear, but for some cirrus clouds here and there. Now one such cloud hid the sun from view. A halo then appeared round it. It was exceedingly splendid. Soon a divine person, shining as the sun, became visible there. He had with him a number of followers. The leader turned and beckoned something to them. The 'vision' lasted about a quarter of an hour, and then disappeared from view."

"Several people in different villages had the privilege of witnessing this 'vision.' They swear to the reality of it. It appeared close to them, not higher than a few hundred yards. They could distinctly see, but not hear, these heavenly persons. They counted the followers. There were 32 of them. A Pariah who saw this exclaimed 'Here comes the God of the Christians.' A few Mahomedans, at another place, on seeing the heavenly host, cried out, 'Oh, Allah! We pray you not to come now. We are not prepared.' The Christians who beheld this 'sign in the sun,' sincerely believe that it portends the near advent of their Lord. No one need, however, be sceptical of this event; it had really taken place."

THE LATENT ENERGY IN THE ETHER.—Sir Oliver Lodge tells us (in "The Ether of Space") that the amount of energy in every cubic millimetre of etheric space (say the size of a pin head) is sufficient to furnish "a million horsepower working continuously for forty million years," and it is the dream of Science at the present time—doubtless to be realised in due course—to be able to liberate this interatomic or etheric energy as a source of power for all our machinery.—From "Rational Mysticism," by W. KINGSLAND.

## RAYS AND REFLECTIONS.

The astounding story of Cazotte's prophecies of the fate of himself and his fashionable companions in the then coming French Revolution, in LIGHT of the 17th and 24th ult., is, as will have been seen, well-authenticated. Apart from this, however, there is always the indirect corroboration of the possibility of such predictions afforded by many similar stories of visions and warnings.

I find a curious parallel in an account I received from a friend who was on the staff of a London morning paper at the outbreak of the Great War. Answering the call for soldiers, he went to the Front as a subaltern in one of the London regiments and was one of the few survivors of a famous charge. I met him while he was home on leave during the war and he had some strange stories to tell. They were of supernatural experiences that had completely changed his previous outlook on life.

Here is one of his stories. He told me of a brother officer at the Front who had an uncanny gift of prevision, derived apparently from Highland forefathers. This man foretold battles and other events and it was soon observed that he was never wrong. One night, while sitting around the mess table with his brother-officers, the prophet delivered a series of predictions quite in the manner of Cazotte. He foretold that a great battle would be fought on the morrow and then proceeded to indicate the fate of some of his companions and himself. He spoke somewhat in this fashion: "You, Smith, will lose your leg. You, Brown, will be taken prisoner. You, Green, will be shot through the body. You, Robinson, will come through unhurt," and so on. It all came to pass just as he had foretold.

I am giving the story from memory, for I have lost sight of the original narrator. He was badly wounded in the war and may not have survived to this day. Even about his wound there was a strange story. It seems that my friend, before leaving England, became conscious of a feeling that he would lose his left arm. So strong was the presentiment that he told several friends, newspaper men and others, and sure enough when I met him on his return from the Front, he was minus the left arm and with witnesses to prove that he had had a true prevision of the event.

I have long ago given up the attempt to explain these things along the lines of ordinary reasoning, but doubtless in the mysterious regions of the mind there is a chain of cause and effect, discernible and clear to the vision of the soul. My friend was so much impressed by all that he saw and heard of supernatural events during the war that he was disposed to go even further than myself in accepting the reality of all these things. But this is by the way. It is very natural that men who are suddenly introduced into the region of "mystery and miracle" should show reader powers of belief than those who have been in the subject a long time and have become seasoned and critical by an experience of fallacies as well as of facts.

At this point I have to record an astonishing coincidence. It would be more astonishing if it had not come as one of a long train of such things which appear to find a focus or centre in this office. I had not completed my notes regarding the strange experiences of my friend, as recorded above, when I met him face to face! He had been thinking of me at the time I was writing of him, and made up his mind to give me a call, thus settling the uncertainty I felt as to whether he was still in the flesh.

D. G.

THE PASSING OF FIELD-MARSHAL LORD GRENFELL.—The funeral of Field-Marshal Lord Grenfell took place on Saturday last with full military honours, which were the necessary sequel to his distinguished career. It was not very widely known that this famous soldier was greatly interested in psychic science and philosophy. He was a firm believer in spirit-return, and was always pleased to relate his experiences. We are informed by one who knew him well that he always showed great interest in the experiences of others, and listened with critical attention and with that quiet, dignified, unassuming manner which was so characteristic of this great man. He much appreciated the advancing knowledge of psychic matters which is slowly but surely being manifested by the more thoughtful minds and by so many well-known scientists in this and other countries.

## A REINCARNATION PROBLEM.

BY FREDERICK STEPHENS.

In the last number of the "Revue Metapsychique" (November-December) is an article by M. Gabriel Delanne, in which he replies to criticisms of his recently published work upon the above subject. M. Delanne cites a case, published in detail some fourteen years ago in an Italian review, "Filosofia della Scienza," from a statement given by an Italian physician, Doctor Carmelo Samona, then residing in Palermo. The case summarised is as follows:—

Madame Samona, the wife of Dr. Samona, lost her little daughter Alexandrine, through a severe attack of meningitis on March 15th, 1910. Three days after the death, the mother dreamed that her daughter appeared to her as in life and informed her that she would come back again. This dream occurred twice. Finding her plunged into profound grief, someone had lent her a book upon "Reincarnation," but being firmly convinced that in consequence of an operation performed on November 21st, 1909, which was followed by frequent hæmorrhage, she would never be a mother again, any influence or suggestion that the book might have had was (so Delanne thinks) negated. He supposes that the dream in which the little girl announced her return was not the result of any subconscious longing. One day whilst bitterly lamenting her loss, three loud raps sounded upon the door of the room, in which Dr. Samona and his family were sitting. Everyone heard them. The door was immediately opened, but the adjoining room was empty. Reflection upon this decided the doctor to make some table experiments. At the first attempt "two spirits manifested." One claimed to be little Alexandrine, and the other a deceased sister of Dr. Samona. From this time onwards the little girl constantly announced with almost monotonous reiteration that she was about to return to earth life, and that it was she who had appeared to her mother. The date of her return was stated to be before the Christmas. Upon the 4th May, after confirming all this, as usual, she added that within her mother's body, there was another individual (other than herself). Henceforward the affirmation of her early return was accompanied by the statement that a little sister would accompany her. Neither Madame Samona nor her husband were able to believe this, but in the month of August, a brother physician of Samona's was able to confirm the possibility of twins. Everything happened as predicted. On November 22nd, 1910, Madame Samona gave birth to twins, both girls. One was baptised Alexandrine owing to her striking likeness to the former of that name. The other was named Maria-Pace. It was worthy of note that the two little sisters neither resembled each other physically nor mentally.

Dr. Samona observed the second Alexandrine carefully and found she was a faithful reproduction of the former, especially in character, reproducing the mood and even the little tricks of the first Alexandrine. The first one died before she could be cured of being left-handed, and the second possessed exactly the same defect. The case is described in some detail in M. Delanne's book (pages 340 to 364). The second developed a habit of changing the names of those around her, apparently as her predecessor had done at about the age of two years. Dr. Samona, writing to a friend in the year 1913, when the second Alexandrine was about three years old, said that the resemblance was so perfect that he and his wife had the impression that in the life of the second Alexandrine they were looking at the same cinematograph film unrolled before them as in the life of the first. A remarkable fact noted by the father was that certain memories which belonged to the first were found in the second child. For instance, the latter insisted that she perfectly remembered an excursion (made by the first) to a certain important church, which the latter had never visited, and she astonished her parents by giving details of things observed. Dr. Samona said that they were not conscious of ever having spoken to the child about it, and her twin sister had no such memory.

The details of this case gave rise to considerable interest and discussion in the pages of the Italian scientific journal in the year 1913.

Admitting the care and accuracy with which the observation of the facts has been made, the important thing is to discuss to what extent the subconsciousness of the mother can be invoked as a completely adequate explanation. Delanne considers that any theory of auto-suggestion, or sub-conscious desire prior to the child's birth, breaks down; owing to the persuasion of the mother that physiological obstacles made the realisation of her conscious wish an impossibility. And even if this ideoplastic theory be admitted as a working hypothesis to explain the physical similarity of the two Alexandrines it still fails to explain the striking intellectual and temperamental similarities between them. This is the point which Dr. Samona specially noted. Hypotheses are useful servants, but they may easily become tyrants, especially in the realm of Psychic Research. Whatever the underlying truth may be, this case must be very interesting to all who prefer the observation and recording of fact to the web-spinning of a priori speculation.

## THE ARMY OF DELIVERANCE.

A SPIRITUAL CAMPAIGN.

Surround yourselves with light by taking hands with us. This light will keep you protected from many dangers, both seen and unseen, produced by the friction and chaos in the world, which create many cross currents. Innocent and guilty alike suffer from these, because the community is one. From these cross-currents you cannot protect yourselves otherwise than by keeping in close touch with the higher realities in whatever way most appeals to you. Thereby you enable us to bring light around you which banishes darkness and its attendant miseries.

This power is given to us by the Lord, from Whom we take guidance and counsel, since He is the supreme vehicle of the Divine Life. We all are vehicles, too, at moments; but whereas we are only occasionally conscious of this to some degree, He is always conscious of it perfectly. He is our Elder Brother, destined to lead us still further ahead to all possible heights of spiritual development. We are thankful and glad to follow Him with perfect trust, even beyond these realms into far higher ones of majesty and splendour. At this moment we are descending with Him instead of ascending, as regards experience of being, in order to assist Him in this blessed campaign that He has undertaken for the race still upon earth. We are all known to Him—each individual worker of us—and each has his particular appointed place and task. We all form one united army; and there is no mutiny, nor can there be any. The realisation of unity gives us a power for success without which our effort might be fruitless, even though directed by the Lord of Light Himself. Were we not in perfect tune with His ideals and chosen and fitted for the work, there could not be amongst us such a power as is now working even in those who are charged with the smallest office to fulfil.

This spiritual campaign is one of the mightiest that these high realms have ever known in their long history. No wonder that it is attracting great interest and enthusiasm amongst even the angelic hosts who are joining in it, so far as their own allotted work permits them to do so. Many of the angelic hosts are connected with other planets, and cannot give much attention to the earth, but those who are free to join in this upliftment of men are amongst our most glorious helpers, as they bring to bear upon the work a power which humanity has not yet attained to, even in the unseen. These high angels have powers such as the Masters hope to possess some day, and, therefore, we are glad to be able to watch them exercise these faculties, and learn from them their inner perfection and beauty. They are, as it were, nearer the centre and being of light, and are more intimately at one with it—as naturally so in consciousness as flowers are so in unconsciousness. I mean that these faculties are not attained unto by slow degrees, as is the case with humanity, but are wielded by them as a matter of birthright. These high beings are created complete and they know not any deviation from perfection. They stand, therefore, apart from us in a sense, though feeling it a blessing and privilege to help us, as do all children of our Father.

—From a Sequel to "The Thinning of the Veil," in "Brotherhood."

## NOTES ON NEW BOOKS.

"Symbolism of the Three Degrees," by Oliver Day Street (George Allen and Unwin, Ltd., Price 8/6 net).

Being an exposition of Masonic symbols, this book is not one for extended notice in LIGHT; but non-Masonic readers will be interested to know its attitude towards death and survival. That great philosopher and Mason, Albert Pike, writes: "The body is the gross representation, and as it were the temporary envelope of the soul! The soul can perceive by itself, and without the intervention of the bodily organs by means of its sensibility and lucidity, the things, whether spiritual or corporeal, that exist in the Universe. . . . What we call death is change. The Supreme Reason being unchangeable is therefore imperishable." The author says: "While Masonry does not exact a declaration of a belief in immortality as a prerequisite to an admission into the Fraternity, yet undoubtedly it does teach this doctrine by the most impressive means. He then quotes a long passage from the pen of Charles Allen Dinsmore, Professor of Scriptural Interpretation of Literature in the Yale Divinity School.

In "Ghosts Helpful and Harmful" (William Rider & Son, 5/-), Mr. Elliott O'Donnell has gathered together a number of well-known ghost stories, to which he has added fresh ghostly incidents from his own experience or that of his friends. In an epilogue Mr. O'Donnell expresses the opinion that much of the crime and vice in the world may be traceable to antagonistic spirit agency.

## LIFE, ART, AND THE HARMONIAL PHILOSOPHY.

By W. BUIST PICKEN.

"Retgression in Art," by E. Wake Cook (Hutchinson & Co., Price 15/- net).

This handsome volume, with its charming illustrations in colour, has on the front page as sub-titles, "The Suicide of the Royal Academy" and "The Coming Renaissance, with an Outline of a New Philosophy of Life and Art." Regarded from the point of view of the artist, the title-page is descriptively true enough of the book, but with reference to the general reader the second sub-title is more apposite. Readers of *LIGHT* are as a whole not in dread concern about the fate of the Academy, not merely because corporations are said to have no soul. These readers may be assured, however, that Mr. Cook's handling of Academy problems is free from the disturbing technicalities of art, being above everything humanitarian, which may be termed the key of the coming great movement of the human world. His exposition of the retrogression of art is worthy of more careful attention and consideration than it is likely to receive from those who are most in need of it.

Seeing "as through a glass darkly" that the mind of man is something essentially greater than matter, without understanding why it is so, certain inharmonious representatives of the arts condemn the natural world as an object of art, distorting their own minds and others out of true relation to it. They do not see that the material universe is an effect of the spiritual universe; that Nature is the immediate manifestation of the Universal Intelligence, or God, in time and space, therefore worshipful; and that only the totality of Mind is co-ordinate with Nature, not any individual mind, howsoever great, much less any collection of eccentric personalities. These confound personality with individuality, although the former is mutable, belonging to time and space, whilst the other is changeless, transcending extension and time as Deity transcends them. That is the impregnable (but unstated) ground of our author's criticism of misdirected modern life and art, as such concerning us all alike.

In his Preface Mr. Cook says that "resistance to new ideas is our national failing, especially when the ideas are progressive and ennobling." Perhaps the psychologist would explain that such resistance is common to every nationality as an expression of the ingrained conservatism of ordinary human nature.

Founding his philosophy of Life and Art upon the Principles of Nature, and finding the greatest exposition of these in the Harmonial Philosophy according to Dr. Andrew Jackson Davis, Mr. Cook's book is doubly welcome and valuable—for itself and for its promulgation of philosophical revelations that are as yet little known, but are of surpassing importance to humanity. He shows plainly that the true purpose of Art is one with the great purpose of life:—

Nature has a purpose which does not enter into our conscious aims, but which she promotes by all our activities, to whatever end we may direct them. That purpose is to awaken a larger and deeper consciousness by means of lived knowledge—knowledge gained by experience or which comes to us with an emotional accompaniment. . . . If, then, this be the purpose of life, the purpose of art is at once manifest, it ministers to our manifold needs. It enables us to transcend our personal limitations, and live in sympathy a larger and more collective life.

In earlier pages the universality of consciousness in many progressive degrees is suggestively touched upon: "All is life and activity, and consciousness is incipient throughout," the only question about it being that of degree; as Professor Clifford said years ago, wherever there is matter there is 'mind-stuff,' incipient mind."

Building upon the enlarged conceptions of modern science, our author shows how philosophy is expanding and becoming more spiritual, culminating in the Harmonial system of revelation and generative thought that was given to the world in the later half of last century—perhaps even now a half-century in advance of its evolutionary time.

Rightly read, the wondrous revelations of physical science alone would bring the hardest-headed atheist to his knees in awe and adoration of the stupendous Power thus made manifest. Yet we must add to those wonders the vaster and still more marvellous revelations of the great and complementary Spirit Science which is doing for Psychology and religion what physical science has done for physics.

A chapter on "The Latent Genius of Man" deals with the subconscious human powers in which the whole world is at present interested. After passing references to

Plotinus, Boehme, Du Prel, Flammarion and others, under the heading "A Prose Epic of the Universe," Mr. Cook gives a sketch of the Life and Works of Dr. Andrew Jackson Davis that should be read with concentrated attention. Fearing that his own estimate of "Nature's Divine Revelations" should seem to others extravagant (which is not the case), he quotes other published opinions of this truly unique book. Professor George Bush wrote:—

Taken as a whole, the work is a profound and elaborate discussion of the *Philosophy of the Universe*; and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopaedical range of subjects, I know of no work of any single mind that will bear away from it the palm. To every theme the inditing mind approaches with a certain latent consciousness of mastery of all its principles, details and technicalities, and yet without the least ostentatious display of superior mental powers. In every one the speaker appears to be equally at home, and utters himself with the easy confidence of one who had made each subject the exclusive study of a whole life.

That *magnum opus* was published in 1847, when its author was twenty-one years of age. Mr. Cook (whom the reviewer has never met) will agree with the latter at least in this: that Professor Bush's appreciation is temperate and just. Theodore Parker said the writings of Dr. Davis were the literary marvel of the nineteenth century. They were and are much more; but at present there is only space for a few lines from the New York "Sunday Dispatch," which thus concluded a series of editorial articles on the subject:—

Never have there been presented at one view a cosmogony so grand, a theology so sublime, and a future destiny of man so transcendent.

The tenth and eleventh chapters of Mr. Cook's most welcome volume continue his sketch of the Harmonial Philosophy, the greatest boon of his life. (It has been the same to his present reviewer.)

Chapter XI. deals with "The Organisation of Mankind" as the special work of the new civilisation:—"We have yet to learn that we do not run the world, the world runs us"—an idea that Lazarus and Steinthal expounded some years ago.

In Chapter XII. the Land problem is considered, not as a formal political question, but as a humanitarian one, in the Harmonial light. It is headed: "What is Wrong, and the Way Out?"

The chapter following is engaged with "The Religious Philosophy of the Future," as the Saviour of Civilisation. Lack of space alone prevents some indication here of the contents of other chapters, every one of them dealing with world-problems of importance.

Mr. Cook's thought takes a more personal turn with respect to the author of "Festus," whom he regards as "the Colossus of poetry," and to John Martin, "the most original painter of all time, without a predecessor or a successor." Necessarily it is his more impersonal thought to which our attention has been chiefly drawn. He is one of the very few amongst us who have studied the Harmonial Philosophy for some forty years, his devotion to it all the time deepening.

As Francis Grierson said in a recent letter to the present writer, the neglect of the life and works of Dr. Andrew Jackson Davis "is incredible and mysterious." The suggestion that he was a century in advance of his time seems an inadequate explanation. Mr. Wake Cook has done his best during many strenuous years to mitigate this strange neglect. But is it an augury of mystery, or of its converse, that those who know next to nothing about Dr. Davis or his works are most prone to oppose them? With accurate knowledge of the man and his long life of arduous labour for the world's welfare comes reverence for him more and more profound as this knowledge extends. The antagonism is one with the so common prejudice against Spiritualism and the idea of immortality itself: it is unintelligent and unintelligible, as if the attribution of it were an indignity, a defamation, an insult, a degradation.

Readers of "Retgression in Art" should correct a few small misprints. For "second volume," bottom of p. 109, read first volume (as on p. 180); on same page, line 16, for "hypnotism" read magnetism; for "Healer," bottom of p. 121, read clergyman; on p. 91, line 13, transpose order of "The Reformer; The Seer." Altogether there are now twenty-six books in the Harmonial series, some of these quite small; one is exceptionally large. Five consecutive books constitute "The Great Harmonia."

In these leisureless times many careful readers hesitate to begin a large octavo volume of more than two hundred pages. Should anyone feel like that regarding the book under review, it might be well to read Appendix II. first, a reprint of an article on "Anarchism in Literature: The Pest of Paradox," from "The Contemporary Review" of December, 1910. It well represents Mr. Cook as thinker and writer.

ANSWERS TO CORRESPONDENTS.

H. P. F. ("Mercia").—Thank you for your letter and the information you give.  
 C. E. C. (Bordighera).—Thanks very much for your letter, but we think that the need to which you draw attention is very well supplied at present by the many books and records in existence in the library of the Alliance and elsewhere.

NEW BOOKS RECEIVED.

"Annual Report of the Smithsonian Institution." 1922. Washington, U.S.A.

REV. G. VALE OWEN'S LECTURE TOUR.  
 FEBRUARY ENGAGEMENTS, 1925.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Feb. 9	Bolton.	Albert Hall.	Mr. Jackson, 30, Buxton Road, New Mills, Nr. Stockport.
" 10	Westhoughton.	Carnegie Hall.	Do.
" 11	Bury.	Co-operative Hall.	Do.
" 15	London.	Old County Hall.	Miss Phillimore.
" 18	Chester.	Town Hall.	Mr. Jackson.
" 20	Pendleton.	Co-operative Hall.	Do.
" 22	London.	Old County Hall.	Miss Phillimore.
" 23	—	—	—
" 24	—	—	—
" 25	Manchester.	Church of the New Age.	Mr. F. H. Clarke.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 8th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Fillimore. Wednesday, February 11th, 8, Mrs. Goode.  
 Croydon.—Harewood Hall, 96, High-street.—February 8th, 11, Mr. Percy Scholey; 6.30, Miss L. M. Bazett.  
 Camberwell.—The Central Hall, High-street, Peckham.—February 8th, 11, open circle; 6.30, to be announced. Wednesday, 7.30, at 55, Station-road.  
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—February 8th, 7, Rev. G. Nash. February 12th, 8, Mr. T. Austin.  
 Shepherd's Bush.—73, Becklow-road.—February 8th, 11, public circle; 7, Mr. Jones. Thursday, February 12th, 8, Peckham.—Lausanne-road.—February 8th, 7, Mr. G. Taylor Gwinn. Thursday, 8.15, Mr. T. W. Ella.  
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—February 8th, 11, Miss Rogers Pearson; 7, Mr. Ronald Brailey. Wednesday, February 11th, 8, Miss Mary Mills.  
 Central.—65-66, Chancery Lane, W.C.2 (close to Chancery Lane Tube Station).—February 8th, 7.30, Mrs. Maunder. February 8th, 7, Mrs. M. Crowder.  
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. February 8th, 6.30, service, Holy Communion and Address. Healing Service, Wed., February 11th, 7 p.m.

BRITISH COLLEGE OF PSYCHIC SCIENCE.—Major C. C. Colley, a son of the late Archdeacon Colley, gave the opening lecture of the session at the British College on Wednesday, January 28th. The lecturer, who has been aware of his psychic gifts from childhood, and through boyhood to manhood, described under the title "Psychic Episodes of My Life," some startling occurrences, and endeavoured to explain each in a scientific way. He has had the great advantage of finding among his father's papers, careful notes made at the time of the happenings, to assist his own memory. During Major Colley's war service in a regiment of artillery and later in the Inventions Department, where his scientific training and his fertile mind made him valuable, the powers were in great evidence, and many psychic intuitions which resulted in definite practical results, came to him at this time, but at present he is not at liberty to speak fully of these. Miss Scateherd, a friend of the Archdeacon and of his son, spoke and corroborated many of the episodes from information received at the time.—B.

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Mrs. Roberts Johnson visits London Feb. 16th to 20th. Letters.—5, Fulthorpe Road, Norton, Stockton-on-Tees.

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4 p.m. Discussion Class, preceded by tea. Members, 1/- Non-Members, 2/-  
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7 p.m. Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. A. Brittain.

Thursday, Feb. 12th, at 7 p.m.

Discussion Class, "Trance Mediumship."  
Leader: Mrs. Kelway Bamber.  
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An Artist in the Great Beyond.—By Violet Burton. Cloth, Post Free, 4/9.  
On Tour in the U.S.A.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.  
Across the Barrier.—By H. A. Dallas. Cloth, Post Free, 2/6.  
Raymond Revised.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 6/6.  
The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-.  
Paul and Albert.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.  
Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.  
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SPirit IDENTITY.—By M. A. Oxon. Post free, 10s. 6d.  
A WANDERER IN THE SPIRIT LANDS.—By Franchezzo. Post free, 6s. 6d.  
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The Witness.—Written down by Jessie Platts. Cloth, Post Free, 5/4.  
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Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.  
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Sunday, February 8th, 6.45 p.m. ... MISS J. MCKAY.  
Address and Clairvoyance.

Sunday, February 15th, 6.45 p.m. ... MRS. G. ELLIOTT.  
For particulars of weekday meetings apply to Hon. Secretary, 38, Tytherton Road, Tufnell Park, N. 19.

**The London Spiritual Mission,**  
13, Pembridge Place, Bayswater, W.

SUNDAY, FEBRUARY 8th.

At 11 a.m. ... MR. ERNEST MEADS.  
At 6.30 p.m. ... MISS C. E. WOODS.  
Wednesday, February 11th, at 7.50 p.m. MR. HENRY VANSTONE.  
Sunday Services at 11 a.m. and 6.30 p.m.  
Wednesday Services at 7.30 p.m.  
Wednesday Concentration 3 p.m. (Members only).

**Wimbledon Spiritualist Mission,**

BROADWAY HALL (through passage between 4 & 5, The Broadway.)

Sunday, February 8th, 11 a.m. ... MR. W. A. MELTON.  
Address, Spirit-Descriptions and Messages.  
3 p.m. ... Study Class. Open to All.  
6.30 p.m. ... MR. R. BODDINGTON.  
Wednesday, February 11th, 7.30 p.m. ... MRS. E. M. NEVILLE.  
Address, Spirit-Descriptions and Messages.  
Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

**KENSINGTON SPIRITUALIST GUILD,**

HYDESVILLE, 73, EARL'S COURT ROAD, KENSINGTON, W. 8

'Phone: Western 764 President: Mrs. E. A. Cannock.

Sunday, February 8th, at 7 p.m. Address: REV. GEORGE NASH.  
Clairvoyance by MISS PEARSON.  
Silver Collection to defray expenses.

Monday, February 9th at 8 p.m. ... WHIST DRIVE.  
Tickets 2s. each, including refreshments.

Tuesday, February 10th, at 8 p.m. ... MRS. E. A. CANNOCK.  
Address and Clairvoyance. 1s.

Thursday, February 12th, 3 p.m. "At Home," limited to 10 sitters, 5s. each.  
Application to be made in advance.

Developing Circle at 7.30 p.m. Membership invited.

Friday, February 13th, at 8 p.m. Healing Guild for Instruction of Healers and Treatment of the Sick. Particulars on application.

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February 8th, 11.30 and 7.

**Marylebone Spiritualist Association, Ltd.,**  
AEOLIAN HALL, 135, New Bond Street, W.

SUNDAY, FEBRUARY 8th, at 6.30 p.m.

Address and Clairvoyance:  
MR. A. VOUT PETERS.

**WEEKDAY MEETINGS AT**  
**M.S.A. PSYCHICAL RESEARCH INSTITUTE,**  
5, TAVISTOCK SQUARE, W.C. 1.

MONDAY, FEBRUARY 9th, at 3 p.m.  
Psychometry: MRS. ANNIE BRITAIN.

TUESDAY, FEBRUARY 10th, at 7.30 p.m.  
Spirit-Descriptions and Messages.  
MR. VOUT PETERS.

THURSDAY FEBRUARY 12th, at 7.30 p.m.  
Spirit-Descriptions and Messages.  
MRS. FRANCES TYLER.

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MR. F. W. THURSTAN, M.A., will preside.

FEB. 15th, at 6.30, THE REV. G. VALE OWEN—"The Rationale of Prayer."

MR. F. BLIGH BOND, F.R.I.B.A., will preside.

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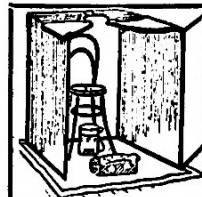
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